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ABSTRACT

This paper discusses how to teach ethnic studies in the elementary grades, specifically focusing on what to teach and when to teach specific subject matter. The paper attempts to show how and where in the elementary school curriculum topics on nonwhite minorities can be profitably included to give the students a balanced education. It's scope is limited to Afro American Studies and covers the kindergarten through the sixth grade. The objectives of ethnic studies in the early grades are to show the African heritage of the Afro American, his contribution to the American way of life and to world civilization. The success of any program of ethnic studies depends on school personnel (teachers, school counselors, and administrators.) How to integrate Afro American studies in traditional subjects such as history, geography, English, foreign language, science, music, home economics, and library services is discussed. Specific examples for implementation are suggested. (Author/AM)

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TEACHING ETHNIC STUDIES IN THE ELEMENTARY GRADES WITH SPECIAL EMPHASIS ON AFRO-AMERICAN STUDIES

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INTRODUCTION

Education, like any living thing, grows. New theories are being promulgated, research is being conducted and new areas of knowledge are being discovered. The sixties and early seventies saw a demand for, and a new emphasis on, Ethnic Studies. Laws were passed to encourage or even enforce the teaching of Ethnic Studies in different states. The following Illinois State legislative enactment is typical:

> Be it enacted by the People of the State of Illinois, represented in the General Assembly:
>
> Sec. 27-21. History of United States: 'History of the United States shall be taught in all public schools and in all other educational institutions in the State supported or maintained, in whole or in part, by public funds. The teaching of history shall have as one of its objectives the imparting to pupils of a comprehensive idea of our democratic form of government and the principles for which our government stands as regards other nations including the study of the place of our government in world-wide movements and the leaders thereof, with particular stress upon the basic principles and ideas of our representative form of government. The teaching of history shall include a study of the role and contributions of American Negroes and other ethnic groups including but not restricted to Polish, Lithuanian, German, Hungarian, Irish, Bohemian, Russian, Albanian, Italian, Czechoslovakian, French, Scot, etc., in the history of this country and this state.
>
> No pupil shall be graduated from the eighth grade of any public school unless he has received such instructions in the history of the United States and gives evidence of having a comprehensive knowledge thereof.'[1]

The National government has continuously extended millions of dollars every year for Ethnic Studies research and projects through the Office of Education's Ethnic Heritage Studies Branch (Title IX, Elementary and Secondary Education Act, The Ethnic Heritage Studies

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[1] Section 27-21 of The School Code of the State of Illinois, approved March 18, 1961, as amended.

Program).[2]

Several questions confront the teacher who intends to implement or introduce the teaching of Ethnic Studies in his school. One such question is how Ethnic Studies can be introduced into the classroom. James Bank, in the following articles, has very aptly and efficiently treated this question: "Pluralism, Ideology and Curriculum Reform,"[3] "The Implications of Ethnicity for Curriculum Reform."[4] Bank discusses the two major ideologies--the cultural pluralist and the assimilationist--and then proposes a third approach, the "eclectic ideological position which reflects both ideologies but avoids their extremes and argues that it can best guide educational policy and curriculum reform."[5]

Two other questions about Ethnic Studies are what and when to teach what. These two will be the scope of this paper. The limitations of this paper should be borne in mind. It will be limited to Afro-Americans and will only cover the early grades, Kindergarten through the sixth grade. The basic assumption is that whatever methods and materials on Afro-Americans are incorporated into the school curriculum, similar materials about other ethnic groups could be handled in much the same way. This paper does not involve itself in the philosophical question of what is an ethnic group nor does it attempt to settle the dispute of "minority" or "ethnic minority." It attempts to show how and where in

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[2]Public Law 89-10, Title IX, 20 USC 900-900a-5, Elementary and Secondary Education Act of 1965, as amended by PL 92-318.

[3]James Bank, "Pluralism, Ideology, and Curriculum Reform," Social Studies, 67, May 1976, pp. 99-106.

[4]James Bank, "The Implications of Ethnicity for Curriculum Reform," Educational Leadership, 33, December 1975, pp. 168-172.

[5]Ibid.

the elementary school curriculum topics on nonwhite minorities can profitably be included to help give the students a balanced education.

Objectives of Ethnic Studies in the Early Grades

The awareness that a child is born, will grow and operate in a multi-ethnic, multi-racial and multi-cultural society, should as early as possible be made an integral part of the education of the child. The problems of prejudice and racism, which we condemn and battle with in adult life, are consciously or unconsciously built into the child from his environment by the way and manner he is introduced to it (environment). A program of Ethnic Studies in the early grades then should help the students realize that they live in a multi-racial society in which each individual is entitled to the same rights and opportunities. The program of Afro-American Studies should further show the African heritage of the Afro-American, his contributions to the American way of life and to world civilization. These will help the Afro-American child develop a favorable self-image and acceptance of people racially and culturally different from him. The curriculum and the school environment should be such as will help to the achievement of these objectives.

The Roles of School Personnel in a Program of Ethnic Studies

The success of any program of Ethnic Studies depends on several school personnel. The administration should prepare policy statements on intergroup or ethnic education and should of course enforce such policies. It should provide teacher training and/or in-service training in methods and materials for multi-ethnic education. It is necessary to

enlist the cooperation of the community, its different ethnic groups, student leaders and to carry on a system of public relations on the school's behalf.

The classroom teacher, irrespective of his or her ethnic background has a lot to do with the success of the program. The teacher must seriously endeavor to eliminate any prejudices or stereotypes which he himself might have and create an atmosphere in the classroom in which the dignity and individuality of each pupil are recognized and respected. Instructional materials, teaching aids and books should be such that will ensure a fair treatment of the different ethnic groups. Ethnic jokes and stereotypes have no place in the classroom. A teacher should be sensitive of the feelings of the members of his class. Too much or less attention should not be paid to any class member on account of his ethnic group. Meaningful personal contacts, group activities, the sharing of opportunities and the rotating of leadership roles are but a few more ways that the classroom teacher can help to establish tolerance, open-mindedness, cooperation and thus lay the foundation for multi-ethnic and multi-cultural understanding. The teacher's very examples are more reflexive of his even attitudes than a set of do's and don't's in his classroom.

School counselors can do a lot to help the teaching staff and the administration in developing and administering a meaningful multi-ethnic program in the school. They should develop the warmth, patience and expertise needed to counsel minority students. This group of students might be considered special in the sense that they have a low self-image of themselves because of prejudice and discrimination. The counseling staff should exercise great care in the selection, administration and

interpretation of tests and should exercise great caution on what they do or say as a result of such tests. Two articles recently published, Ladner[6] and Rivers, et al.[7], indicate what harm could be done to the black child as a result of labeling formed on the basis of such standardized tests. Every school personnel has a contribution to make towards a successful program of Ethnic Studies.

Integrating Afro-American Studies
in the Traditional Subjects K-6

The story, "What Are You,"[8] illustrates the predicament of the Afro-American child about his ethnic origin. Two classmates, both thirteen years old, engaged in a conversation which went like this: "I am Italian," said Tony Riggio proudly. "What are you?" asked Tony. Tommy Brown did not know what to say. He started to say that he was a black American, but stopped himself. That wasn't quite the same as saying you were Italian or Irish, he thought.
"Well," said Tony, "Don't you know what you are?" Both were good friends although none could figure out why. "I am an American," Tommy said finally. "Oh yeah!" said Tony. "Well, I am an Italian-American. You heard about the Romans who used to rule the whole world way back in the beginning?" They had been studying about Rome in a history class. "Sure, I know about the Romans," Tommy said, "So what?" "They were Italians," snapped Tony. He had a good point thought Tommy although he

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[6]Joyce A. Ladner, "Labeling Black Children: Social-Psychological Implications," Journal of Afro-American Issues, Vol. III, No. 1, Winter 1975, pp. 43-62.

[7]L. Wendell Rivers, et al., "I.Q. Labels and Liability: Effects on the Black Child," Journal of Afro-American Issues, Vol. III, No. 1, Winter 1975, pp. 63-76.

[8]This story is taken from Pioneers and Planters, American Education Publications Center, Columbus, Ohio.

wasn't about to say so. "Well, time certainly has changed things," he said. Tony blushed, but quickly recovered and said, "Christopher Columbus was an Italian," he said. "And if he didn't find America, we wouldn't be here now." Tommy quickly rummaged in his mind for something from last term's study about voyages of discovery and explorers of the New World. "He bumped into it," he said. "Columbus thought he was in India," Tommy said laughing.

"My ancestors were immigrants. They came to this country in boats without a penny. They practically built America with their bare hands," said Tony. When the bell rang, the two friends walked out of the room together, each wondering who won the history debate. Tommy was sure he lost for he lacked facts about the history of his own ancestors.

When Tony bragged about Rome and Columbus, Tommy should have told him about Carthage, Hannibal, Pedro Alanso Nino, the great African Empires of Ghana, Mali and Songhai, Egypt, Kush, and Axum; Estavanico, the black pioneer who explored America Southwest (New Mexico and Arizona) in the early 1500s. When Tony talked about "immigrants coming over in boats and building America," Tommy should have told about his own ancestors coming to America in boats--in slave ships after their capture in Africa.[9] Tommy's ancestors labored on the plantations, worked as skilled craftsmen, developed the resources of the New World. They fought against British rule and for freedom in the Revolutionary War. Tommy should have told him of the contributions of his people in the fields of science, medicine, education, literature, art, music, etc. Africa is Tommy's "Old Country," and he could have told Tony about it.

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[9]Alex Haley. Roots, Doubleday & Company, Inc., Garden City, New York, 1976.

This paper then outlines those topics and issues which Tommy should have known about his own ancestors. The topics have been modified to suit the classes Kindergarten through the sixth grade. This article supports the view that Ethnic Studies in general and Afro-American Studies in particular should be taught as an integral part of the already existing school curriculum. This section will briefly outline what could be included in the teaching of the traditional subjects to reflect a commitment to Afro-American Studies. A careful study will show that topics on Afro-American Studies can very conveniently be included. The notion that Afro-American Studies is only history is wrong. Each of the traditional subjects lends itself to the inclusion of materials on Afro-American Studies. Only a few examples are used for each subject.

History. The history of the Afro-American does not begin with the Slave Trade. It should go back to his African ancestry and include such areas as: Egyptian Civilization and the ancient kingdoms of Africa. Pride, a handbook of activities to motivate the teaching of elementary Black Studies,[10] lists the following topics under Black History:

1. Hieroglyphics
2. "Dr. Livingston, I Presume"
3. OBA Umbrella
4. Pyramids
5. King's Crown
6. Mummy Game
7. Egyptian Civilization Match-Up
8. Sphinx
9. See My Movie
10. "Lost Culture"

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[10] Clifford D. Watson, Pride: A Handbook of Black Studies Techniques for the Classroom Teacher. Stevensville, Michigan: Educational Service, Inc., 1971, p. iii.

11. Tribal Posts
12. Pharaohs and Presidents
13. What is Civilization?
14. Silent Trade
15. Melting Pot
16. Egyptian Gods
17. Pharaoh or Priest
18. Egyptian Occupations
19. The Dark Continent
20. How Black People came to America
21. Teaching Historical Aspects of Africa through transparencies
22. Egypt's Gift to the World: Irrigation
23. Egypt's Contribution to the World: A Method of Telling Time
24. Egypt's Contribution to the World: Boats
25. Occupation
26. Freedoms Place

Good lesson plans are built on each of these topics under the headings:

A. Purpose
B. Materials
C. Introduction
D. Directions
E. Variations
F. Correlation

Another aspect of history that should be included is the contribution of Afro-Americans to the history of the city and state. Several States' Departments of Education, as Illinois[11] and Kentucky[12], and some Boards of Education, as Buffalo[13], have very useful handbooks of facts and suggested materials in this area.

Geography. Geography offers a good opportunity to correct the misconceptions that Americans have of Africa and consequently on the Afro-American. American scholars have started only in the not distant past to study and teach the true facts about Africa. Brown puts it thus:

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[11] The Role and Contributions of American Negroes in the History of the United States and of Illinois, Office of the Superintendent of Public Instruction, Springfield, Illinois, 1970.

[12] Contributions of the Negro to American Life and Culture, Kentucky Department of Education, Frankfurt, Kentucky, 1969.

[13] History of the Negro in America. Buffalo Public Schools, Buffalo, New York, 1969.

> The 'reel' Africa of the screen is not the real Africa of the mid-twentieth century. A quick look at some of our misunderstandings will help to assess the problem and find education's responsibility to correct it.[14]

It is important that each school subject include facts about the Afro-American. Like the teaching of Africa,

> . . . the responsibility goes deeper than merely grafting on more courses. The 'African' content of established courses can be increased and the continent placed in proper perspective, whether this be in economics, history, literature, geography or even art and music courses.[15]

While some may argue that geography is not ethnic or racial, certain locations or geographical factors account for some ethnic or racial differences, such as skin color. Pride includes the following topics in geography as activities to motivate the teaching of Elementary Black Studies:[16]

1. Lets Take a Trip to Kenya
2. Natural Products of Africa
3. African Capitals - flash card style
4. African Village Map
5. African Number Puzzle
6. What You Can See (recognition game)
7. Think of a Story
8. Model Africa
9. Zoo Keeper
10. Paradise on Earth
11. How Sweet
12. What's my Bag
13. A House is a Shelter
14. Masai Jewelry
15. The Name: Africa
16. African Jig-Saw Puzzle
17. Explore and Conquer
18. Oasis
19. African Village Match-Up
20. Where Cotton is King

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[14] Giles T. Brown, "What Americans Must Learn About Africa," Overview, November 1961, p. 44.

[15] Ibid., p. 45.

[16] Watson, op. cit., p. 12.

21. Common Diseases of Africa
22. Natural Beauty - Africa's Flowers
23. Hidden Pictures
24. Traveling with Knowledge
25. Spin for Knowledge
26. Geographical Match-Up

Still other topics abound which can give the pupils knowledge of "people of other lands" and how geographical factors determine or influence their styles of life.

English. The language arts lend themselves readily to studies on the minorities. Many of the words we use have come from different places and people. Such words as yams, banjo, canoe and goober[17] are of African origin. Words like tobacco, potatoes and tomatoes are of Native American origin.[18] Twenty-five of the fifty states have American Indian names. Words such as corral, pinto, palomino, bronco, rodeo, chocolate and vanilla are of Mexican origin.[19] Yet they have all become part of the English usage. The students could study the poetry of Afro-Americans and other minority groups and see how these have been used in the struggle for equality. They can be taught to detect slant, bias, generalizations and name-calling. As early as possible the students should be exposed to the literature of many countries.

The students might have heard or will read such stories as, "The Lion and the Mouse," "The Hare and the Tortoise," "The City Mouse and the

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[17] John Hope Franklin, From Slavery to Freedom, Vintage Books, Division of Random House, New York, p. 41.

[18] Minorities Have Made America Great: Set II, Warren Schloat Production, Inc., Prentice Hall Co., p. 15.

[19] Ibid., p. 73.

Country Mouse," "The Dog and His Shadow," etc. These are some of Aesop's Fables. Aesop, or Terentius Africanus, was a black man. The works of some famous people of African origin should be included in the primary school curriculum. These should include Pushkin, Dumas, Aesop, Claude McKay, Achebe, Phillis Wheatley, Langston Hughes, Paul Dunbar, Gwendolyn Brooks and Imamu Baraka. The April 1976 issue of the Black Scholar lists forty-seven pages of Books on Blacks and their publishers. Several publishers have books written by these and other Afro-American authors specially adapted for the young.[20] Recordings of the speeches of Dr. Martin Luther King, Jr., and other Black leaders, could be played in class.

Foreign Language. Many educators do not object to the introduction of Foreign Languages, such as French and Spanish, in the elementary grades. Similarly, some rudiments of some African languages are being taught in some schools. Swahili is being taught in some schools.[21]

Science. The fields of science and medicine are rich with the contributions of Afro-Americans. Benjamin Benneker, George Washington Carver, Daniel Hale Williams, Charles Drew and Percy Julian are but a few people that should be included in the curriculum.

Music. Afro-American music is world famous. Recordings of some Afro-American groups should be played in the class. Not only has the Afro-American created jazz which takes its origin in the New World, he has also introduced some musical instruments like the flute, harp,

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[20] The Black Scholar, The Black World Foundation, Sausalito, California, December 1975, pp. 14-15.

[21] Watson, op. cit., pp. 114-115.

rattles, drums, clappers, gongs and chimes. These and other instruments introduced to the music world by Africans and Afro-Americans can be bought or constructed and made a part of the music room equipment. There could be some discussions of how Negro Spirituals and jazz grew out of the experiences of Afro-Americans in the New World.

Home Economics. Foods of different countries or cultures can be prepared and served. Members of the ethnic group could be invited to teach the class how to prepare their special food. The school menu should feature meals of different cultures from time to time. Clothes, fashions, house furniture and home decorations of other cultures should be studied. Maps can be used to show locations of countries whose food, dress, etc., are being featured.

Library Services. Library Services can do a lot to promote inter-group understanding. Provide books on the different ethnic groups. Journals, such as Ebony, Sepia, and Jet should be a part of the library subscriptions. Book jacket displays of different groups should be on show from time to time, preferably in conjunction with some celebrations. Special displays can be made for such celebrations as Afro-American History Week, Christian and Jewish celebrations.

The Assembly program provides the opportunity to invite speakers from different racial and religious groups to address the students. Other school activities, such as Art, Industrial Arts, Drama, Clubs, School Councils, each offers great chances to promote ethnic harmony in the school and in the community. Speakers, student panels, guest panels, field trips and projects are other avenues for achieving the same objectives.

Some Famous Afro-Americans

Listed here are a number of Afro-Americans who have contributed to the development of the nation. This list is by no means comprehensive.

Explorers and Pioneers

Pedro Alanso Nino

Estevanico

Jean Baptiste Du Sable

Matthew Hanson

Freedom Fighters and Civil Rights Leaders

Frederick Douglas

Toussaint L'Overture

W.E.B. Du Bois

Gabriel Prosser

Denmark Vessey

Nat Turner

Harriet Tubman

Sojourner Truth

James Meredith

Roy Wilkins

Whitney Young

Martin L. King, Jr.

Marcus Garvey

Politics and Government

Thurgood Marshall

Oscar De Priest

Politics and Government (continued)

Edward Brooke

Ralph Bunche

Carl T. Rowan

Patricia Harris

Shirley Chisolm

Science and Medicine

Benjamin Banneker

George Washington Carver

Daniel Hale Williams

Norbert Rillieux

Theodore Lawless

Charles Drew

Martin Delaney

Percy Julian

Granville Wood

Jan Matzeliger

Elijah McCoy

Lewis Latimer

Education and Scholarship

John Hope Franklin

E. Franklin Frazier

Booker T. Washington

Jonathan Gibbs

Kenneth B. Clark

Carter G. Woodson

Business and Industry

John H. Johnson

Garrett Morgan

Madam C. Walker

Maggie Walker

John Jones

Robert Abbott

Paul Cuffe

Barney Ford

Antony Overton

Religion

Richard Allen

James A. Healy

Absalom Jones

Martin de Porres

Adam Clayton Powell

Martin L. King, Jr.

Daniel Payne

Literature

James Baldwin

Gwendolyn Brooks

Countee Cullen

Paul Lawrence Dunbar

Langston Hughes

James Weldon Johnson

Claude McKay

Literature (continued)

Johnson B. Russwurm

Phillis Wheatley

Richard Wright

Imamu Baraka

Theatre and Entertainment

Ira Aldridge

Catherine Dunham

Canada Lee

Sidney Portier

Bert Williams

Flip Wilson

Bill Cosby

Music

Marian Anderson

Nat King Cole

Duke Ellington

Roland Hayes

Isaac Hayes

Ray Charles

Stevie Wonder

Louis Armstrong

Paul Robeson

Journalism

Samuel Cornish

John B. Russwurm

John Johnson

Sports

Joe Louis

Jesse Owens

Jackie Robinson

Willie Mays

Hank Aaron

Mohammad Ali

Students may be encouraged to collect newspaper articles or pictures of some famous Afro-Americans. Each can make up lists of his favorite Afro-Americans. Some could include the Jackson Five, Bill Cosby or Sammy Davis Jr., or any other Afro-American of their choice.

CONCLUSION

The class should reflect in every way the behavior and attitudes we desire to achieve through the offering of Ethnic Studies. Students should learn to accept each other and respect each other's feelings. The teacher sets the standard that his students emulate. Classroom decorations and equipment should set a tone of a world much wider than the student now lives in. Such should include a globe, a map of the world, pictures of peoples of other lands, crafts, flowers, plants and crops from different places. Much nearer home, pictures of different members of the class should have their place in the classroom.

Pictures of leaders of different ethnic groups displayed in the classroom, in hallways or in assembly halls will contribute to the building of multi-ethnic and multi-cultural understanding.

It is never too early to teach the students that we live in a world of many cultures and races and that each person can contribute to peace and understanding by cordial treatment and acceptance of others. Teaching Ethnic Studies in the elementary grades requires that the teacher be understanding and accepting and show by examples in and out of school those qualities of human understanding that he attempts to cultivate in his pupils.

The teaching of multi-ethnicism and cultural pluralism should permeate every school activity and involve in addition all school personnel, school text book publishers and manufacturers of charts, audio-visual and other teaching materials. A program of Afro-American Studies should begin with the early grades and include a true picture of Africa, the home of the ancestors of the Afro-Americans who make up an indispensable part of this country. A dedication to multi-cultural education should invoke all the cultures that make up this great country.

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APPENDIX

SOME EDUCATIONAL MATERIALS ON AFRO-AMERICAN STUDIES

RECORDS

Folkways/Scholastic

Anthology of Negro Poetry

Anthology of Negro Poetry For The Young

Ashanti Folk Tales from Ghana

Born to Live

Fisk Jubilee Singers

Folk Tales from West Africa

Negro Folk Music of Africa and America

Negro Folk Songs for Young People

Songs of the American Negro Slaves

W.E.B. Du Bois - A Recorded Autobiography

Adventures in Negro History - Pepsi Cola Co.

Great Negro American - Alan Sands Production

Legacy of Honor - N.E.A.

Songs of Africa - Childrens Music Center

FILMS

Battle of East St. Louis - Carousel Film, Inc.

Black Experience - Debbie-Dash Production

Black History Lost, Stolen and Strayed - Bailey Film Associates

Chance to Learn A.B.C.

Civil War and Reconstruction - McGraw Hill

Diary of a Harlem Family - National Educational T.V.

Martin Luther King - From Montgomery to Memphis - Bailey Film Association

Music of Africa - National Educational T.V.

The Black Man and the Man-Slavery - Niagra Films, Inc.

Today's Freedom Movement - McGraw Hill

FILM STRIPS

Africa: Land of Developing Countries - Society for Visual Education, Inc.

American Negro Pathfinders - Film Association

Crescendo - Friendship Press

Exploding the Myth of Prejudice - Warren Schloat

Growing Up Black - Warren Schloat

History of the Negro - McGraw Hill

Jerry Lives in Harlem, Anthony Lives in Watts - Warren Schloat

Leading American Negroes - Society for Visual Education, Inc.

Minorities Have Made America Great - Warren Schloat (two parts)

Negro History Multi-Media Kit - Society for Visual Education

Rush Toward Freedom - Warren Schloat

Story of the Negro American - Eye Gate House

The Dream Awake - Spoken Arts

They Have Overcome - Warren Schloat

Walt Disney's Bre'r Rabbit Series - Society for Visual Education

TAPES

Across the Color Line - Educational Research Group

Black Educators Conference - Pacifica Tape Library

Black Suffrage - Educational Research Group

Greg - Educational Research Group

Gwendolyn Brooks Treasury - Motivational Programming Corporation

Negro in the North - Motivational Programming Corporation

Public Schools in the Ghetto - Educational Research Group

South and the Negro - Motivational Programming Corporation

PUBLISHERS

Afro-Am. Publishing Co.
1727 South Indiana Avenue
Chicago, Illinois 60616

Africana Publishing Co.
101 Fifth Avenue
New York, N. Y. 10003

Black River Writers
P.O. Box 1591
East St. Louis, Illinois 62205

Broadside Press
12651 Old Mill Place
Detroit, Michigan 48238

Bougle-L'Ouverture Publishers, Ltd.
141 Coldershaw Road
London W13

Dusable Museum of Afro-Am History Press
3606 South Michigan Avenue
Chicago, Illinois 60653

East African Literature Bureau
East African Community
Nairobi, Kenya

East African Publishing House
Uniafric House
Koinage Street
P.O. Box 30571
Nairobi, Kenya

Fiction Collective
Brooklyn College, C.U.N.Y.
26 Schermerhorn Street
Brooklyn, N. Y. 11201

Johnson Publishing Co.
1820 South Michigan Avenue
Chicago, Illinois 60619

Julian Richardson Associates
540 McAllister Street
San Francisco, California 94102

Kawaida Publications
N.I.A. Cultural Organization
5053 Churchward St.
San Diego, California 92113

Libra Publishers
391 Willet Road
Roslyn Heights, New York 11577

Nation of Islam Press
2548 South Federal St.
Chicago, Illinois 60616

New Beacon Books, Ltd.
2 Albert Road
London N4 3RW

New Dimensions Publishing Co.
151 West 25th St.
New York, N. Y. 10001

Third Press
444 Central Park, West
New York, N. Y. 10025

Third World Press
7850 South Ellis Avenue
Chicago, Illinois 60619

Yardbird Press
P. O. Box 2370, Station A
Berkeley, California 94702

These and other publishers could be contacted for their catalogs.